



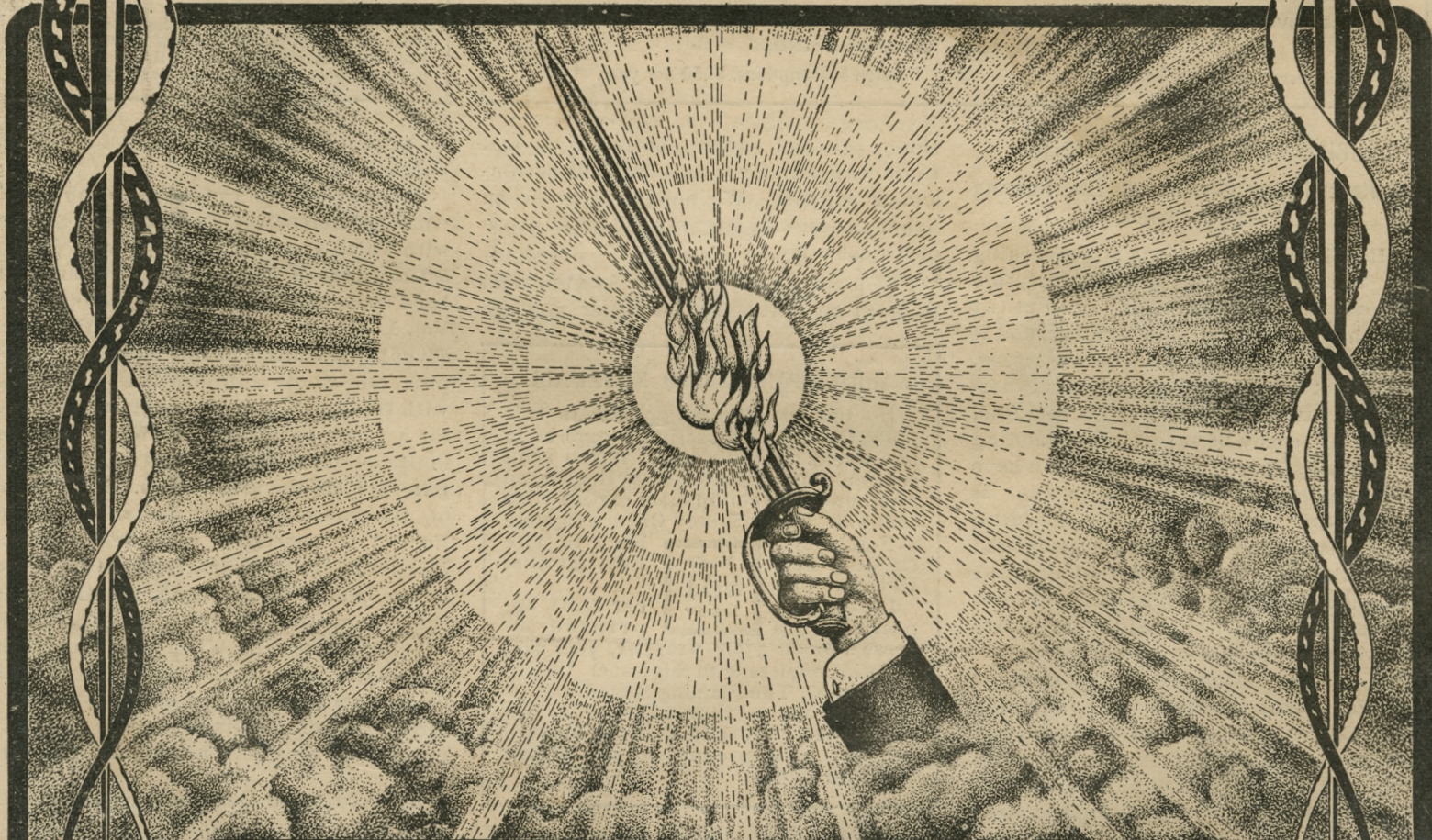
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., JULY 5, 1904.

NUMBER 4.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PUBLISHER'S ANNOUNCEMENTS.

Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. We have made application to the Department at Washington for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

If you want THE FLAMING SWORD, send us word to that effect, whether you are

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Whole
561
Number

able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

BRIEF DIRECTORY

of
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be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 561 numbers of THE FLAMING SWORD have been issued since the time of its founding. Vol. XVIII, No. 1, was 558, though issued seven months after date of suspension. Suppose one whose subscription is expiring with this issue, No. 561, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 560, and put "613" on the address tab. In the case of the subscriber here instanced, when No. 611 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number in the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

A Word to all Delinquent Subscribers.

To those whose subscriptions have expired in the past, and who are now in arrears under the old policy, we are sending this first number from Estero gratis; and we would say that we are anxious to have them continue reading THE FLAMING SWORD. Let there be a generous response to our earnest solicitation to send us remittance for all past dues, and order for advance subscription. If there are some who desire THE FLAMING SWORD and yet are really and honestly too poor to pay, let them advise us, and we will arrange a special fund with which may be paid a limited number of such subscriptions; but the worthy poor must make their request once a year, so that their numbers may be changed and their names counted as subscribers.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., JULY 5, 1904. A. K. 64.

Whole No. 561.

The Unity of The Great Universe.

The Existence of Nature a Necessity; the Interdependence of the Heavens and the Earth; Elimination of all Hypotheses.

KORESH.

IF THERE WERE NO EARTH there could be no heavens. The heavens exist because they are constantly generated from the earth, and the earth exists because it is constantly precipitated from the heavens. The correlation of the heavens and the earth is as absolute as either the correlation of the qualities of energy or the correlation of the forms of matter. We have defined the natural earth and all that pertains to it as belonging to the alchemico-organic kosmos. As belonging to Nature, we may also include all natural life, a part of which belongs to the organo-vital kosmos. We include even that higher phase of life which we have denominated the Arch-natural, the new order of beings about to appear as the Arch-natural humanity.

In distinguishing between physics and metaphysics, we will include all that which may be embraced as above defined. Our word physics is from the Greek *phusikos*; this is derived from *phuo*, to grow, from which is derived *phusis*, nature. There can be neither growth, nor generation, nor development independent of the matrix of gestation; therefore, Nature must constitute the basis or groundwork of every process of advancement in all the orders of development. The term physician, from *phusikos*, nature, means one who aids Nature, not one who thwarts her purposes. Nature, viewed from various standpoints, is susceptible of varied interpretations, all of which, when predicated upon the basis of assumption, are necessarily false. We employ the term nature as the equivalent of *phusis*, because the natus is the dividing line between that which is under and that which is above. Under the head of metaphysics (from

meta, beyond, and *phusikos*, nature) we shall differentiate between what is above and what is below the natus. Physics is from the Greek; nature is from the Latin.

There are two general phases of thought predicated upon two distinct primary conceptions, both of which are called scientific, but neither of which is grounded in a premise established on an absolute demonstration. Every conclusion predicated upon the basis of an assumption (an hypothesis, which means a primary guess), must contain all the uncertainties of the original assumption. All of the so called natural sciences are built upon assumption as their foundation. In the development of the Koreshan Universology, we have avoided the ordinary ambiguities of investigation in the demonstration of our fundamental premise. The student of Koreshanity will notice that we radically depart from the common conception of what is called the science of physics, under the more recent classification and nomenclature. Physics is now defined as pertaining to the laws of phenomena as operative in the processes and activities of energy, as observed in and through matter. Physics formerly included chemistry. Chemistry is now defined as the science of the elements of matter and their various combinations.

The two general phases of thought referred to above are the transmutation and the nontransmutation schools. We assert that neither of these, as they obtain in the scientific world, is predicated in the certainty of demonstration, because the universal form has never been determined by the modern "scientist," as evi-

denced by the fact that he has never applied the principles of science to the determination of the contour of the surface upon which humanity dwells. The laws of function cannot be known without a true knowledge of the laws of form. The so called scientific world is divided between the theories of transmutation and the theories which involve the eternity of the element, the nontransmutation of the element.

No substance can be defined that has not something with which to be compared and contrasted. It is impossible for the materialist to define matter, because, aside from matter, there is no other substance that is not matter; hence there is no means of comparison or contrast, therefore, says the materialist, "I know not what it is." When once it is known that the spirit of matter (which the "scientist" calls energy) is an actual substance; that it is sublimated matter; that in its sublimation the atom is dissolved, and that the spirit of matter is the substance of the atom resolved to its energy, then the problem has reached its solution.

Two opposite schools of thought cannot possibly be right; but one is not necessarily right because the other is wrong. There can be no true system of science without the establishment of a demonstrated premise from which there can be deduced, through logical processes, scientific conclusions. The acknowledgment of an investigator, that he has adopted a *working* hypothesis, is a confession of ignorance and an admission that his conclusion is as hypothetical as his initiatory guess. Every system of modern so called science is a fabrication built upon the initial guess; there is not a prominent scientist in the world that pretends to deny this statement. We have asked the question, Can there be found any process by which the first step in the solution of the problem of being can be demonstrated? We have answered the question by proving the first step as a foundation premise, from which has been expunged every element of uncertainty.

So eminent a scientist as Darwin makes this declaration: "In scientific investigations it is permitted to invent any hypothesis, and if it explains various large and independent classes of facts, it rises to the rank of a well-grounded theory." What a pitiful begging of the whole mass of that which is denominated science today! Shall the so called scientist make of himself a consummate beggar, and thus humiliate himself before a world longing for some definite knowledge of being—the origin and destiny of man? We are ashamed of the prodigious fabric flaunted before the unthinking mind of the age, a tissue of deception founded upon nothing but what Darwin has expressed in the significant statement above quoted. In the Koreshan cult, matter is defined to be that condition of substance which obtains in the various forms of solid, liquid, and gaseous states, derived from coincidental qualities of ether or

spirit. All the elements of matter are interchangeable with all other elements of matter.

For the elucidation of our subject, we have divided physics into Nature and Arch-nature. The word nature is the equivalent of *phusikos*; nature is from *natura*, and this is from *natus*, or *nascor*, to be born. The Latin *natatio*, from *nate*, to swim, has the same root, because the child before birth and while in the state of gestation swims in the waters of gestative development. Nature is from the idea of growing, hence *phuo*, to grow, and *natus*, to gestate and be born, mean the same thing. Everything belongs to Nature up to the point of and including Arch-nature. Arch-nature belongs to both the physical (alchemico-organic) and the organo-vital fields. Arch-nature is the supreme condition of all the processes of involution and evolution. There is no higher evolution in Nature than the fruition of the Sons of God. These constitute the product of the Tree of Life, and are its perfect product in the material world; then the invisible Deities absorb and appropriate, and put on the conscious identity of these Sons.

Matter and the spirit of matter are inseparable qualities of the same substance. The spirit of matter is that quality which the physicist has denominated energy. Energy is the Greek word for work, which merely signifies activity. All observed activity is the motion of matter; it is therefore the work of matter. There is a substance which works with the working of material substance; it cannot strictly be called energy, for energy is but one of its properties or characteristics.

The Economy of a Great Universal Trust.

KORESH.

THERE ARE CERTAIN THINGS that are absolutely right, and others that are absolutely wrong. In social relations wherein are involved the various kinds of intercourse between men and men, there can be no interchange where one man gets the best of another, because the man who gets the most for the least has done a wrong to the man he has worsted. It is because of this fact that the competitive system, which has its foundation in this constant effort, is a wrong system and must finally yield to the great universal trust. We propose, therefore, the giant corporation, the giant trust, which must control the industry and the commerce of the world.

Let us admit, upon the basis of universal justice, that all the industries of the world should be pooled for the purpose of economic production. There can be no question but that the creation of the products of industry could be better and more economically projected if all industries throughout the world were united under one universal system. This should only be done for the legitimate purpose of economic creation, in view of an equitable distribution. By an equi-

table distribution, we mean a distribution to all people equal to every individual capacity. There should be, of course, a corresponding commercial system; namely, a system of collection, exchange, and distribution. This would eliminate from the world's activities a system of commerce carried on for the purpose of unequal exchange. It is the greed in commerce—a determination to outstrip the neighbor, though it be a neighboring or a foreign nation, in the control of the commercial intercourse of the world, or the control of the greater share of the world's traffic—that enlarges the tremendous expense of supporting the great navies of the world and requires the maintenance of our expensive military establishments. These will be fostered and maintained so long as the greed of commerce actuates the souls of men.

The Organization of Capital and Labor.

THE ORGANIZATION of labor into labor-unions is for the purpose of aiding in the accumulation of wealth on a small scale, and for protection against the usurpations of such as have appropriated the products of labor into the disproportionate accumulations now denominated trusts. The purpose of the trust is the legitimate exercise of the right to accumulate wealth on a large scale, and to facilitate this legitimate purpose and end of inflation on the competitive basis. The very fact that it becomes necessary to provide against the encroachments of accumulated wealth, is positive proof that so called capital and labor are regarded as universal interests, and that the tendency of the one is to usurp the rights of the other. The encouragement of either party to a conflict wherein the results are destructive to the economic utilities of the coöperative efforts of accumulated wealth and the industry thus employed, is more conducive to anarchy than to order.

Unity Through the Law of Attraction.

TWO ATOMS of hydrogen unite with one of oxygen to form water, so says the chemist. The reason they so unite is because of the attraction one has for the other; this attraction is the cause of their motion. Attraction is not the only cause of motion, but it is the primary cause. Two mentalities in two brains governing two bodies sometimes attract each other; sometimes two minds are repelled. If attracted, they are brought more and more closely together, and in case one is male and the other female the attraction may result in the bond of matrimony. The law which brings the two atoms together in that unity called water, is the same which brings the two minds, brains, and bodies together in the marital union. It is the simple law of attraction; in both cases the attraction produces the motion of uniting.

New Century Studies and Reviews

Lucie Page Borden

THE HUMOROUS IN FICTION.

Three Recent Books Discussed in Their Bearing upon Society; the Effects of Mental Levity.

THREE OF THE BEST-SELLING books of the past two years have been "Mrs. Wiggs," "Emmy Lou," and the latest product from the pen of Kate Douglass Wiggin, a book now in its hundredth thousand, "Rebecca of Sunnybrook Farm." The first has already been dramatized and, despite its slender plot, is said to be one of the most successful plays ever put before an American audience. During its present run at the Park theatre in Boston, President Eliot of Harvard University and a large body of prominent educators have been invited to witness a performance of what is called essentially a strong piece of work drawn from the heart of American life.

Nobody knows how many persons have laughed over the faithful picture of a little child in the public schools, her triumphs and her perplexities, as portrayed by Mrs. Martin. It is the touch of humor, the sly thrust at the "gang," the truthfulness to life of the little tale, that have made it take so well with all classes. Many a teacher may profit from the hints given, and the board of education need not disdain its teachings.

The third book is full of an irresistible humor and pathos which bring it within the comprehension of the lesser as well as of the greater mind. It is one of the most charmingly told little stories of real life in a real town. It is the old story of the ugly duckling that turns out a swan, misunderstood and tormented by its mates and the other nestlings simply because a finer nature led it to do things beyond the ken of the rest. How many persons who would make a fine appearance among those of their own ilk, are today, in consequence of misplaced relations, restive and miserable under the pecking of the barnyard fowls!

Riverboro might stand for any number of little towns scattered throughout the country, where the inhabitants make their neighbors' affairs the standard topic of conversation. Many dwellers in such places will sympathize with poor Miss Weeks who, being in a mysterious decline, miraculously recovered after moving to a greater township. "Yes," she said, "the minute I got where I wa'nt put under a microscope by day and a telescope by night, and had myself to myself without sayin' 'by your leave,' I begun to pick up." The salvation of these small towns is the rural free delivery, making the daily paper a possibility and substituting worldwide interests for those of the home and fireside.

The varied play of humor is what gives to each of these three books its peculiar charm. Aristophanes corrected the vices of the Athenians by making them laugh. Truly, there is no better method. Make a person ridicu-

lous in his own eyes, a thing not to be done by laughing at him behind his back, but by showing him in a book or on the stage a faithful picture of his errors drawn in unmistakable lines by a master hand. Take, for instance, a character like Aunt Miranda, whose only function seems to be faultfinding, and yet who is depicted so humorously that nobody can restrain a laugh at her exactions. Such a portrait is reformatory. When stricken by mortal illness, still she strove to bring all around her into subjection, saying plaintively, "all the time I lay here knowin' there's things done the way I don't like 'em." Her iron will was still set to keep the whole family in bonds. Such a character could hardly fail to make an impression on the most obtuse reader of the same stamp.

What a relief it will be to humanity when there is present upon the stage of human events, a higher race of beings who will inspire men by pattern and example to diviner lives! In the meantime, nothing contributes more to human happiness than a hearty laugh. The sense of humor is God-given, and the delicate play of fancy which enables one to see the comical side of a hard situation is one of the best aids to lighten the burden. There is a whole sermon in each chapter of "Rebecca."

A great deal might be written in regard to the use and abuse of humor. It must not become waspish, for when it carries a sting it wounds without producing any salutary effect. The wicked wasp of Twickenham had a keen wit which made him feared, but no humor in the proper sense of the term. He dealt in personalities, and therefore did little to improve contemporary morals. Humor might be called a compound of genius and the pure milk of human kindness. It is not enough to see the follies of the age; it is necessary to regard them with a large tolerance inspired by faith in the future destiny of man. Tolerance is not mental shiftlessness. It does not preclude a due sense of responsibility. It grows out of assurance grounded in knowledge of the inherent possibilities of transformation residing in human nature.

Circumstantial Evidence.

WHEN A CRIME has been committed it is the office of the state to find the perpetrator of the outrage and bring him to the bar of justice. Nothing can excuse the commonwealth from its duty in this particular. The order of society depends upon the execution of the laws. It is, therefore, commendable when the officials appointed for this work bestir themselves to discover the criminal. But it is not excusable when, in the pursuit of justice, they cast their eyes upon innocent persons who from proximity to the scene of disaster may be inculpated by circumstances.

It is no less a crime than the carefully executed murder, when the officers of justice deliberately seize upon an innocent person and endeavor to throw around him a chain of evidence forged by trifling acts insignificant in themselves, but strong enough, when linked together, to drag him to the gallows. It is so

easy for circumstances to condemn a man, especially when there has been in his past life any trace of weakness. There is a man in a Massachusetts' jail, awaiting trial for his life upon evidence seemingly too slight to justify his detention. It is safe to say that no jury of citizens could be found willing to take upon themselves the awful responsibility of sending a fellow citizen into the grave without a stronger proof of his depravity. No matter how heinous the offence committed against law and order, it is as great a crime to brand with criminal intentions one who had no apparent motive to commit the deed, and who is evidently exonerated by the weight of testimony brought against him.

Circumstantial evidence, even when it seems the strongest, may be wholly deceptive, as is proved by hundreds of cases on record. It should be excluded by law as sufficient cause for the imposition of the death penalty upon a person who protests his innocence. There was once a man condemned to be hanged because he was seen to leave the house where a murder had been committed. Just before the time set for the execution the real criminal, accidentally shot in a drunken brawl, confessed his guilt as he lay dying. But for this, an innocent man would have forfeited his life on account of one suspicious circumstance.

Marion Crawford, the novelist, has shown in one of his works, how an unfortunate train of circumstances may mislead and alienate even a man's nearest friends, those who know him best and should be his support against his enemies when they malign him. Nobody would believe that Jack Ralston was not drunk when he fainted in the street car, simply because it was well known that he was trying to reform dissipated habits.

The story of the "death dice" which Emperor William has given to the Hohenzollern Museum is a curious one. It shows how in the seventeenth century human life was held of so little value that the turn of the dice box was suffered to decide between two men accused of murder, neither of whom could be proved guilty. It is characteristic of a higher grade of civilization, to set an increasing value upon human life and reputation. Modern jurisprudence should be more careful not to lean toward the barbaric method of sacrificing somebody to pay the debt, whether the real criminal be found or not.

The Ultimate Nature of Spirit and Matter.

THE ABLE and erudite review of "Christian Science" published in the *Atlantic Monthly* for April, contains the following passage: "For it ought not to be forgotten that the great problem as to the ultimate nature of spirit and matter is not yet really laid; nor assumed that it ever will be solved by a 'wave of the critical hand.'" The question is one of the most subtle and elusive as well as the most fascinating and important of all the points at issue, that from time immemorial have engaged the thoughts of men. In the opinion of many thinkers, the problem is not solved.

The articles relating to scientific discoveries of the past year have been marked by the revival of an old

term—one that had fallen out of use and into disrepute. Some phenomena observed in connection with the wonderful new substance, radium, have made it impossible not to connect it with the dreams of the old alchemists who sought for proofs of the transmutation of substances. Is it not reasonable to suppose that here in this one word is the key to the problem of the relation of matter to spirit? The world in general, in regard to this subject, may be divided into three classes,—the materialists who declare that all is matter, the idealists who as strenuously oppose the existence of anything but spirit, and a third class of those like the writer quoted above, who deny neither matter nor spirit, but believe that the whole question of their relationship is wrapped in mystery.

There is now a fourth class of those who find a reasonable interpretation of the mystery in the idea of transmutation as taught by the Koreshan school of thought. This school does not confine the idea simply to the realm of ordinary phenomena, but refers it to the great doctrine of immortality, finding in the convertibility of spirit to matter and matter to spirit, the great basic principle that underlies human existence. It involves the correlated question of reëmbodiment or the return of spirit entities into flesh.

Spirit and matter very obviously coexist. To attempt to deny either shows lack of perception in one direction or another. Why is it more reasonable to accept the interconvertibility of those two forms of substance? Because the doctrine once applied is a perfect solution of the difficult and intricate question of the conjunction of spiritual forces in a material form. It is adequate in a logical sense to explain all the phenomena of the universe. Nor is it without support from Scripture. The later science that has witnessed the spontaneous transformation of radium into helium, should not cavil at the record of the voluntary transformation of the body into spirituous essence, as narrated in the gospels. The transmutation of spirit to matter is also plainly taught in the following passages: "In the beginning was the Word, and the Word was with God, and the Word was God." "God is spirit." "The Word (God, spirit) became flesh."

Light Through the Darkness.

THE PRESIDENT of Clark University has opened a fearful prospect before the American nation. He has been looking into the future, with the result that the shadow of coming evil has fallen upon him. He has, no doubt, been able to prophesy a dire disaster, and, as usual, there is a woman in the case, just as there was in the beginning when Eve took the proffered fruit whose "mortal taste brought death into the world and all our woe."

It is not woman in particular but woman in general who is now at fault. It is not probable that President Hall would agree to exterminate woman—there would be some slight inconveniences attending so radical a measure—but he does not want her in the schoolroom, because he discerns that "the feminization of the pub-

lic school system means ultimate racial degeneracy." This is appalling at first thought. Who would have believed that the service of our faithful, conscientious teachers, laboring early and late at a salary which most men competent to do the same work would refuse, could be inimical to the welfare of the race?

But, when this statement is studied judiciously, there is another aspect to the matter. One remembers with pleasure that President Hall is a man. He is afraid that coeducation and the predominance of woman in the schoolroom will tend to lessen the differentiation of the sexes. One is also reminded that when the whole subject of coeducation was canvassed in Chicago, it was frankly admitted that one cogent reason for assigning women students to a separate class room was to relieve the young men of the embarrassment they felt in reciting before girls who outranked them. Perhaps there is a scintilla of hope for the human race despite the women teachers.

Department of Astro-Biology

Rabon Adonoseperi

THE WRITING OF THE BOOK OF THE UNIVERSE.

A View of the Great Author and the Materials Employed in His External Expression.

IN THE PRODUCTION of a book there are three essential requirements; namely, an author, a subject or idea to be communicated, and the writing material or the objective, on which the letters or marks indicative of the ideas are to be made. The universe is one self-contained whole, a continent. It embraces in itself, therefore, these three requirements. The visible and material world is divided into five kingdoms—the mineral, vegetable, animal, sensual-human, and the divine-human, of which only the last two can be said to possess the rational faculty. It is obvious, then, that if one man has involved the meaning or truth concerning the universe, that man may be regarded as its author.

The physical universe has a central nucleus from which forces are poured out into the circumference, where they are materialized. The limiting membrane of the anatomical cell is its wall; and the wall of the universal cell forms the page of the universal book on which words are transcribed. The universe is the habitation of Deity, and he writes his words on the walls of his most external palace for the instruction of his children; and the central sun and its projections may be regarded as the most external hand, pen, and also the writing fluid. It is impossible to perceive with the physical eye the connection that exists between the pen and its writer; but the science of Universology has already demonstrated by analogy, the working of the internal portion of the physical universe, and the projection of the visible sun on the outer atmosphere affords an unfailing guide to its movements.

The stellar nucleus is the universal axis—a word

that is derived from the Latin *ago*, to set in motion, or to impulse. From this center are projected two arms, so extended as to form a single straight line, the terminations of which may be regarded as the hands. The two arms form a pole which unites the opposing sides of the universal wall, and may be said to constitute a joist dividing the roof from the floor of the house. The word pole is derived from the Greek *pelein*, to be in motion; and as applied to the most external arms and hands of our author, the word is an appropriate one, for his hands are never idle. The words pole and axis express the very quintessence of activity.

Handwriting is composed of curves, compound curves, and straight lines, and the motions of the universal pen are well adapted to fulfil these requirements. There are the diurnal motion of the axis, the spiral motion which makes and marks the seasons, as well as the straight projections. The pole itself contains the writing fluid which flows down in both spiral and direct streams. It is, moreover, a self-feeder, a fountain pen, whose supply of writing fluid is inexhaustible. The stellar nucleus and its projections, form joints in the pole, which thus becomes a *calamus* or reed-pen as used by the ancients. Calamus also means an arrow; and if the central nucleus be regarded as a quiver containing an inexhaustible supply of arrows or *shafts* of light, the idea conceived will be a correct one. This may also be regarded as a pipe through which the harmonies of the spheres are poured forth into the universal ear, or as a telescope through which the Creator views the objects of his creative power. All departments of universal life take their origin from the center; and as the projection is the attachment and means of communication, its analogies are as numerous as its functions.

The word book owes its origin to a root which sustains a close relation to the Greek word *phagein*, to eat, consume, devour; and books may be devoured through the mental assimilation of the message they convey;—they are food to those who can appropriate their contents. The Creator of the universe is its Lord and Lady, who are the universal providers of food, both mental and physical, to the inhabitants of the earth. The word lord means warder or guardian of the loaf of bread, and lady, the distributor of the important article of diet. The bright projection from the center is the channel through which distribution is made; and it is, in fact, the pole or *staff of life*, so far as the physical world is concerned, provided by Deity as a support on which mankind and all the lower kingdoms may lean, as well as a pointer indicating the direction in which they should travel. The universal book, then, may be eaten in two ways: The food produced by the physical cosmos may be pushed down the alimentary canal as a support of physical existence, and accumulated in bulk as property; the higher substances may be assimilated mentally. In the former case the universal words are words of death, for they lead to the grave; but in the latter case they are the words of life, for their assimilation elevates man to the height of wisdom and life occupied by the author of the words.

The central sun, during the course of its diurnal movement, describes two distinct circles, each of which is composed of two united arcs or bows—a light and a dark one; and the points at which these two bows unite are the eastern and western horizons. The light bow is known as the day, and the dark, as night; and they form a pair of coördinate opposites, which are interdependent and necessary to each other's existence, in the same way that the white pages of a book are necessary to show up the black letter-press.

The Greek word *bios* means bow as well as life; and the bow of life is essentially the offensive weapon of Deity. The word *day* is connected with the Greek *dios*, god-like, the feminine of which is *dia*, expressive of the femininity of Deity, and also meaning *throughout* in a very radical sense. In the Spanish *dios* means God, and *dia*, day. The light arc of the circle, then, is specially expressive of Deity in his various manifestations; while the dark one may be regarded as expressive of the devil and diabolic—a word which really means the foundation of Deity or day; but in a more literal sense, a hurling or carrying-over of the God-power.

If the light arc be regarded as the bent bow, and the dark as the taut string; the light projection as the arrow, or rather as a flight of arrows, and the dark as the channel through which the arrows are returned to the inexhaustible quiver, some idea may be formed of the extremely forcible manner in which the writer of the book and distributor of the loaf performs his functions as Archer—or shall we say Archon—that is, Ruler of the universal palace and of his menial household?

General Contributions

THE AGGRESSIVE POWER OF MONOPOLY.

The Alarming and Remarkable Tendency of the Age, Culminating in Utter Disregard of the Rights of the People.

THE EDITOR.

ONE OF THE MOST pronounced and remarkable tendencies of the Christian age is that of aggressive monopoly; and its abuses have been so great for centuries past that it has become synonymous with oppression of the people through utter disregard of their rights. The word monopoly is the Greek *monopolia* Anglicized; it is composed primarily of two roots, *monos*, one or alone, and *pelein*, to sell, and means the sole power to deal, by purchase or by license from government; exclusive command or possession.

One of the most powerful and pronounced forms of aggressive monopoly during the dispensation was that of papacy, which controlled the avenues of instruction of the people and the interpretation of the Scriptures. The application of the term monopoly to the power of the church is perfectly legitimate, since the most interior phase of commerce is in the exchange of spiritual substance in the propagation of spiritual life and doc-

trine. But even the church had to do with the secular affairs of the people, through having direct control of legislation, for the church was in conjunction with the state. Orders of the church owned large properties and controlled large businesses and industries. The Abbey of St. Germain des Pres alone owned a million acres of land in France, and one fifth of all the territory of France belonged to the clergy; and through the power of the church, the nobility and the communes owned two-fifths more.

The church asserted its power over the minds of men. She decided what the people should receive through instruction—what kinds of mental substance should be imparted to them. She held the lines of mental commerce, as well as the keys to the legislative halls and kings' courts, and docks in the harbors. The church was the supreme mistress of all the affairs of men in the medieval periods. Her power of monopoly was aggressive; and when Rome declined, the power of the church was fastened upon the monarchies which arose from the ruins of the great empire. The age of revolution began with the Reformation, and war against the church was relentlessly waged until the separation of the church and state was effected. We dare say that the deep-seated antagonism to monarchical forms of government, manifest during the eighteenth century, was not so much because of the forms *per se*, as because the church had gained ascendancy over the people through the kings; and while the kings and the lawmakers were subject to the demands of the church there was no redress for the oppressed. Revolution was therefore the inevitable result.

Corresponding to the aggressive monopoly of the church, and originating in the ecclesiastical perversion, is the present alarming and remarkable tendency to monopoly in secular commerce. The founders of the American Republic conceived that they had discovered the fundamental principles of liberty, and that in applying the same they would forever preclude the establishment of any form of oppression in the United States. Let us observe that a strenuous effort was made to so form the Constitution as to make it impossible for Congress to pass any laws forbidding forms of religious worship, or in any way abridging religious liberty. Why was this effort made? Because they conceived that the greatest danger to the liberties of the people was in the unity of the fallen church and state. They little dreamed of the development of gigantic forms of monopoly in the land of the free and the brave, which should be to the Government of the United States what the church was to monarchical forms of government in Europe. Great effort was made to prevent religious legislation. There should be as great effort today to prevent abridgment of the rights of the people by the aggressive power of modern monopoly. But that effort is not made. There has been a suppression of the spirit of the founders of the American Government.

The spirit of monopoly today is not confined to the trusts, but is manifest in all the departments of modern

activity, whether mental or manual, commercial or industrial, professional or in the domain of the day laborer. We see monopoly in the efforts of the labor-unions to drive the labor of the non-union workmen out of the market; in the efforts of the medical trust to prevent practice by physicians not recognized by the "regulars;" in the efforts of the dental trust to destroy the business of such dentists as do not conform to the particular regulations instigated by a few who have the power to dictate the conditions under which one may prepare himself for dental work. Instances might be multiplied, score upon score, to show that while there has been a measure of escape from the oppressive power of the church, especially that phase that controlled legislation, a more formidable power has fastened itself upon the very seat of government of the most liberal nation of modern times.

The difficulty is not so much in the fact that laws are not enforced, as that unjust laws are enacted, and just laws technically misinterpreted. Plenty of laws are made—there is no question about that; and great energy is expended in the making and in the enforcing of them; but they are not made for the benefit of the people. The benefits accrue to those comparatively few who are interested in having the machinery of the Government run solely for their sake. Our plea is for justice to the masses; and not our plea only, but our demand!

In states where monopoly has gained complete control, much effort at the present time to liberate the masses may be futile and energy thrown away. There is a terrible remedy for the boldest phases of oppression, with which we, as Koreshans, have nothing to do. There are elements of destruction which periodically spring forth from the enraged mob, that are all-sufficient for the time and place; they are elements which, when stirred up to activity, must sweep the field with such force that no power can stop the vortex. But in a new state like Florida, which is not yet so completely within the grasp of monopoly as some other states of the Union; and in Lee County, which is young and vigorous and unspoiled by political rings, something may be done to prevent the development of various phases of oppression of the people. Let the fair South set an example to the nation and to the world, by instigating such measures as will stay the progress of monopoly, and thereby build upon the foundation of equity in the development of her resources!

Competism Based on False Principles.

KORESH.

A SYSTEM of commerce and industry conducted for the purpose of competition is based on absolutely false principles. The competitive system has its root in a selfishness which must conflict with every other man's desire to procure the emoluments of capitalistic resource.

Corporate operations—in which the amount of stock represents the normal wealth embraced in the corporation—would be legitimate, though the corporation were a trust embodying all the wealth of the world.



In The Editorial Perspective.

THE EDITOR.



SELF-KNOWLEDGE is one of the great attainments of the ages. It is the result of dispensations of effort in the direction of the ultimate goal, of ages of research and experience. "Know thyself" is one of the most important of the ancient maxims. The attainment of the knowledge of one's self means that he understands all that one contains and all that is involved in the activities of one's life, as well as of all life to which one is related; it means that one comes to comprehend one's origin and destiny, and to read not only one's own character, but to apprehend the character of the universe and its Creator. Whatever leads to true self-knowledge is, therefore, of great importance in the field of human progress. There are times in the history of the world when the factors which lead man to a knowledge of himself and of the universe, conspire to a focus and produce a great miracle of mental and vital achievement. Recently, Professor Charles F. Twing, president of the Western Reserve University, of Cleveland, Ohio, has written concerning the uses of the college. Chief among his conclusions is this: "The college represents a personal process and result which I may call self-discovery. The student comes to himself. His strength, his weaknesses, his limitations, his purposes, his ambitions, become more or less known to him." A further conclusion is, that the various experiences and associations at college are valuable in molding character, and that desirable and lasting friendships, may be formed there that could not be formed elsewhere. The world is more or less familiar with the uses and results of the college, which are beneficial in many instances, not so much from the character and extent of the things taught, as through the mental and moral discipline imposed. Various difficulties are encountered; and through the meeting of them, and through contrast and comparison, and association with fellow students, a judgment is formed as to individual capabilities and possibilities of achievement in business or professional life. These thoughts lead us to consideration of the benefits to be derived from experiences in the Koreshan College of Life. Here, one may awake to a knowledge of himself; he may "come to himself" and profit by the experience and lessons of self-discovery. Koreshanity reveals the character of the fallen man, and discloses the fact that the heart of man is deceitful above all things and desperately wicked. While this may be plainly enough stated, it remains for a school of actual experience to emphasize its truth and bring one into the most forceful realization of it. The world has been illusioned by various fallacies. There is every degree of estimation concerning the inherent goodness and badness of human character. Men have forgotten where they are in the universe, and they are as far from knowing where they are in the scale of human attainment. The solar focus of human realization is in the sphere of activity of divine truth. If Koreshanity is the truth, then here is the smelting-place, the *vortex* of test and trial, the sphere of disillusionment, the hall of unmasking, the school of self-discovery. An experience of a few months or a few years in the Koreshan school of endeavor, will reveal to

one whether his motives were selfish or unselfish in accepting the truth; whether he truly desires life and loves the law; whether his profession of communistic life be true or false. We must not overlook the benefits of such revelation in consideration of the closing scenes of the age. They who are sick need a physician; they who confess their sins may enter the fire that will purge them through and through. It may be humiliating to reveal to a physician some acquired or inherited disease; or to submit to the discipline imposed upon the soldier; but there are ends to be attained through such revelation and discipline. The discipline imposed in the Koreshan College of Life, the hardships of pioneer effort, are all necessary by way of preparation for future fitness in a greater work. The fellowships and friendships in the truth at the present time and the anticipations of the future, may lead one to forget what is to be endured, and induce one to philosophically and scientifically accept the conditions of the present, in the hope of final attainment of self-knowledge in the sphere of divine activity and life.

The speculations of modern science are numerous. No one will deny that there is always some fact which lies at the basis of the first suggestion in the direction of hypothesis. But the fact may be so isolated as to serve no purpose. It is the hypothetical element that leads to false conclusions; and an hypothesis is a mere conjecture or guess. Facts of observation are taken as bases of calculation concerning the length of the so called geological ages, from which conclusions are reached as to the age of the earth, and how long man has inhabited the earth. Speculations are so abundant in every field of modern thought, and so contradictory are many of the conclusions—and so ludicrous have many of them turned out to be, that it is no wonder Mark Twain felt constrained to humorously rebuke the scientists for their blunders. If one is familiar with the methods employed by modern scientists, and with the general attitude of Koreshanity toward their conclusions, the following from the noted humorist will be highly appreciated: "Now, if I wanted to be one of those ponderous scientific people, and 'let on' to prove what had occurred in a given time in the recent past, or what will occur in the far future, by what has occurred in late years, what an opportunity is here. Geology never had such a chance, nor such exact data to argue from. * * In the space of 176 years the Lower Mississippi has shortened itself 242 miles. That is an average of a trifle over one and one third miles per year. Therefore, any calm person, who is not blind nor idiotic, can see that in the old Oolitic Silurian period, a million years ago next November, the Lower Mississippi was upwards of 1,300,000 miles long, and stuck out over the Gulf of Mexico like a fishing-rod; and by the same token any person can see that 742 years from now, the Lower Mississippi will be only a mile and three-quarters long, and Cairo and New Orleans will have joined their streets together and be plodding comfortably along under one mayor and a mutual board of alder-

men. There is something fascinating in science. One gets such wholesome results of conjecture out of such trifling investment of fact!"

Modern "new thought" is an offshoot from christian science, and sustains about the same relation to Eddyism that the Protestant denominations sustain to Catholicism—and it is a notable fact that the new thought movement is divided into a number of sects. We quote as follows from the new thought creed as formulated at the last convention: "God—universal spirit, mind, principle—is omnipresent, omniscient, omnipotent. Man is the individual expression of God, possessing inherently and capable of manifesting, all the aspects of God. Man unfolds to a continuously expanding consciousness and manifestation of these aspects through right thinking and right living." It would seem that the "omnipresent, omniscient, and omnipotent" deity in the new thought movement should be able to agree with himself on points of doctrine and methods of promulgation of the same; but there is a wide diversity of opinion existing in the mental atmosphere of the mental scientists, where the ever-present powers and potencies of the "almighty" are supposed to be. A portion of the new thinkers favor organization of their forces, while others are decidedly opposed to all organization. Maybe the difficulties which exist in the movement are manifestations of the aspects of the omnipresent, omniscient, and omnipotent principle within it, "here and now." Perhaps such difficulties will continue as long as it is conceived that God, universal spirit, principle, soul, universal force, ether, vibration, etc., are synonymous and refer, each and all, to one and the same thing; for it is impossible for the Almighty to be so many different things at the same time, and it is equally difficult for the mind forming such gross misconceptions of Deity, to possess divine aspects or attributes, inherently or otherwise.

Professor Dodd, of the Randolph-Macon College, has recently contributed a forceful article in the *South Atlantic Quarterly*. He is a southern man and writes on points which concern the South. One of the most striking features of his article is his illustration of the intolerance of public opinion. The public mind is the more or less united mind of a large body of people. The public mind may be slow in taking on a definite form of opinion, but when once formed it may become fixed and stored away with the strong cement of prejudice, making dislodgment a difficult task. The instance used by Professor Dodd is history-teaching in the South. Questions of history have arisen out of the issues of the American war of the Rebellion. The South has made up its mind on certain points related to that war, and persistently resists the careful conclusions of some of the world's most noted historians. It is not our purpose to discuss this position here; we are simply referring to Professor Dodd's conclusion that public opinion is often intolerant. It is undoubtedly the case that at least many people of the South, as well as of the North, and every other part of the country, follow the conclusions of sectional and local leaders, without endeavoring to reach conclusions of their own from any rational basis. The attitude of the people generally toward the Koreshan System

is that of indifference where first presented, and intolerance where opposition is aroused by pulpit and press. The fallacies of modern science and of the church are accepted without much question; and the general feeling is that all difficult questions should be left with those who hold high positions.

The conclusion that woman's economic independence is nearly realized, is considered by Mrs. Flora McDonald Thompson, in the May *North American Review*, to be very premature. She admits that it is true that women wage-earners constitute about seventeen per cent of the industrial population of America but holds that woman's status in the industrial world is far from being satisfactory—her position in that field tending rather to confuse than to help solve economic problems. It has never been the Koreshan position that the entrance of women to planes of competition with men in industrial lines constitutes a measure of her true freedom; it is but a new phase of her bondage. There is much in Mrs. Thompson's article that is true, especially the reference to the low wages women receive, and her present unfitness to perform man's work—especially that which requires manual energy. Woman's freedom must be obtained or attained through other processes than those operative along present lines of reform in woman's world. Nevertheless, the great tendency toward woman's independence is a sign of coming things, a reflex of a greater movement which shall ultimately liberate woman from every phase of bondage under the curse.

The ancient root *bhu* is the root from which numerous related words of English and kindred languages have descended. *Bhu* means to be, to build, to dwell. It is remarkable that *bee*, *being*, and *beam*, as well as *build*, are among its derivatives. Following a line of correspondence as well as principles of etymology, it should be expected that bees strikingly manifest some characteristics of divine life—and they do so not only through their communism, but in parthenogenesis or virginal propagation. We should also expect that in *beam* we should find other characteristics of divine life indicated. *Beam* means tree, as well as ray. The propagation of divine life is analogous to the propagation of the tree, as well as propagation of rays of light, for the Almighty in his spirito natural perfection is the seed of the Tree of Life. He is also the Shining-One from whom all true light proceeds. The Almighty radiates himself, and the substance of his radiation is the seed sown for his own perpetuity and the maintenance of the cosmos of creation.

Blunders concerning subjects of the commonest observation frequently occur in works of fiction, in the productions of art, and even in scientific treatises. We sometimes read of the full-faced moon setting at even-tide, or the crescent moon rising in the east after twilight, or being seen at midnight; and we sometimes see the moon in illustrations in many impossible positions. A noted scientist recently had occasion to refer to the rainbow, which he said was visible *after* a shower. Did he not know that there must be falling rain to constitute the millions of prismatic reflectors? The shower must be in progress where the rainbow appears.

The Open Court of Inquiry.

THE EDITOR.

Progress of Evolution and Involution.

I would like the following questions answered in the Court of Inquiry: Are evolution and involution equal in their development in regard to time? What constitutes the factors of the Mazzarothic cycle? I understand the divisions of the 24,000-year cycle, but cannot connect this with the longer cycle of 75,000 years. Is it possible that there are three degrees of development in the human race, and that 75,000 years are required to culminate the three degrees?—H. L. M., Colorado.

The periods of evolution and involution, from the view-point of a field broad enough to include repetition of cycles, must necessarily correspond, else there could not be ultimate results of co-ordinating and co-operating factors. The highest involution of the universe is the great Cause-point; the corresponding effect of that involution is the universe itself, and the *ultimate* effect of the involution is another involution of the same kind, from which again proceeds the expression of that involution in the field of unfoldment or evolution. Therefore, the periods of time correspond; otherwise the Cause-point could not be again reproduced or developed from the world of expression.

We may instance the growing plant as an illustration. A seed is planted, and it passes through such changes as are necessary to germination. From it the plant is developed; finally there is an obvious infolding in the seed, and at the end of the season we may observe the ripe fruit or seed like that which was planted. The plant is the evolution; the seed is the involution. Now, at some stage in the development of the plant there began the infolding processes, and that time was at the point where, contrary to the order of evolution, or the multiplication of the cells and corpuscles in the circulation, a central cell began to absorb the energies of other cells and to establish a system of association of other progressive cells whose aspiration was toward the seed. The processes of involution continue until the seed is ripe. Now, if we should take but a single instance of a plant from seed to seed, making but casual observations of some external facts, we might reach a false conclusion as to the periods of evolution and involution. The first progress in the di-

rection of final involution in the seed is an *interior* activity, and its progress is simultaneous with the processes of unfoldment.

In the progress of the church from the time of its baptism and onward, as the gospel went out and into the minds of millions, there were ascending energies from the field of external activity, the entities of which aggregated in the spiritual world constituting the heavens of the church. These heavens were the reservoirs of involved forces, and received the ascending influxes. Such an involution is progressive, and the co-ordinate progressive evolution is in that line which ultimates in the unfoldment of the Sons of God. There was a declension in the church, a going down and out of radiating forces. In that declension was a retrogressive evolution; and from it there is a retrogressive involution at the end of the age—the resurrection or involution of the darkness of the age.

The highest factors of the Mazzarothic cycle are the functions and forces of divine progress. It is simply the rounded period or circle of God's animal life—the word zodiac, which is the Greek for the cycle called Mazzaroth in Hebrew, meaning “the circle of animals.” The animals are divine animals, or so many animal characteristics or qualities of the life of the Almighty. Subordinate factors of this cycle are the various elements and functions operative in the field of divine progress, such as the various races of men, the Messianic impulses, and other processes of progress of the human race.

Finally, there are corresponding activities in the physical cosmos, in which certain motions measure off periods of 24,000 years. This is the length of the solar precession, the great year of the solar system. The length of time is fixed or determined through the laws and principles of the relation existing between the creative power of the Almighty and the ultimate or outermost field of expression.

The universe is very complex. Time is measured by motion. In the physical cosmos, the sun, moon, planets, stars, and comets, have definite peri-

ods of revolution in their orbits, and different precessional periods. They may be regarded as so many wheels turning in absolute order and fitting each other in perfect harmony—and yet in such complex relations as to make it difficult for the mind to follow the intricate relations of all of them. However, it is easy to perceive how three cycles of 24,000 years each, fit in a cycle of 72,000 (*not* 75,000) years.

There are three general degrees of divine attainment, and each degree culminates at the close of a given period in the threefold cycle. We are now nearing the end of that greater cycle which shall produce the highest degree of life and glory—at the very climax of the 72,000-year period. There are many cycles of much greater length—some running millions of years. The great clock of the ages is constructed to run forever, and very long periods of time are required to complete a single revolution of some of its wheels. The clock never runs down nor wears out, for it is self-winding and self-renewing.

Do Koreshans Believe in Voting?

What is the Koreshan position on the subject of voting? What attitude do you assume toward the Government of the United States, or other forms of government of modern times? Is it right to support them to any extent, knowing that they are in a great measure corrupt, willing to engage in war, and favor the wealthy classes?—INQUIRER.

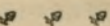
Our position on the subject of voting is that we should vote. As long as the Government of the United States stands it will stand for at least a semblance of order, and that is far in advance of any phase of anarchy. Among the men running for office in every state and country, there should be some who are honest enough to be trusted with the responsibilities of office. Such men are better than those who are not so honest nor so well fitted for the work to be performed. It were better for us and others if the best men be elected, and it is our duty to ourselves and to others to exercise the right of franchise.

We are living under the Government of the United States; we enjoy the

rights of citizenship and the protection of law; and in return for all this we willingly pay our taxes, help to promote good citizenship, and do all we can to purify the political atmosphere. If we find corruption in the affairs of county, state, or nation, we do not help the matter by refraining from exerting our influence. Therefore, we take interest and part in county, state, and national elections.

It is true that nations go to war. A few years ago the American nation declared war on Spain. So far from feeling sorry, under the circumstances, that such a step was taken on the part of our Government, we were glad that even through war, a people was to be freed from the tyranny of Spain. We believe Moses and other Hebrew leaders and prophets, and other great men of the world, rejoiced in victories in war. There are some good things to be achieved, under certain circumstances, through war that could not be accomplished in any other way. War has served a great purpose in the economy and progress of the world's greatest nations. Yet war is most terrible, and we are nearing the time when men will refrain from war, because the elements of order and harmony will be operative.

The attitude we assume toward government, is the same as that assumed by numerous progressive characters throughout the ages of the world, and especially that assumed by the leaders of the primitive Christian church; and that was, to be "subject to the principalities and powers," and "to obey magistrates;" to "submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors;" and to "render unto Cæsar the things that are Cæsar's." "Tribute to whom tribute is due," is our policy.



ATTRACTIONS OF SOUTHERN FLORIDA.

**The Wonderful Climate, Land and Waterscapes,
Fruits and Foliage, and Healthful Salt Air.**

One of the most noticeable and delightful features of Southern Florida is its climate. In the North, a large portion of the year is cold, sometimes bitterly so; and then in mid-summer there is a heated season when the thermometer reaches a hundred or more in the shade. These extremes of heat and cold are unknown here. Frosts are rare in winter—some years there is no frost at all; while in sum-

mer the thermometer rarely goes above 90 degrees. Hundreds of people of the North have provided themselves with winter homes in Florida, where they may enjoy the tropical clime while blizzards rage in the more northern portion of the country.

Life in Florida has a number of other attractions; among these attractions, for those who reside on the coasts, is the sea, which conveys the impression of majesty and eternity. The continual motion makes the sea appear alive; and in the changes which take place in its surface we seem to see manifest all the moods of an intelligent being. We may observe it in its calm, almost at rest, as if waiting for anticipated activity; or we may see it in angry mood with brows of black clouds threatening storm; or we may see the billows and breakers comb the beach and surge in the channels. A most delightful experience is a sail upon its fluctuating bosom; and another is a walk on the white beach, where one can freely breathe the salt air. The variety of life in the sea is most interesting. There is every conceivable shape, form, and size among its inhabitants; the innocent and the vicious, the exquisitely beautiful and the extremely ugly and repulsive, vie with each other in the depths.

Estero is favorably located for sight-seeing. Here we find many beautiful pieces of land and waterscape. Estero Bay is dotted with small islands covered with mangrove bushes; and it is very inspiring to cross the bay under clear skies and over smooth, calm water. The scenes presented to the eye are superb, and baffle the skill of writers to portray them. It is most interesting to study the processes of formation of the islands, and all that is involved in the natural preparation of them for vegetation.

Another great attraction of Southern Florida is in the tropical growths, both wild and cultivated. Pines and palmettoes are very common—the pines covering large tracts of land, and the palmettoes growing along the streams. In improved places one may see beautiful tropical trees—the majestic eucalyptus, the swaying bamboo, the striking forms of cocoanut trees; the waving banana trees, the paw-paw, mulberry, sapodilla, tamarind, guava, orange,

lemon, grape-fruit, and others of attractive form and foliage.

Wild foliage may be found in abundance—the mangrove around the bays; the saw-palmetto in the pine-lands; while in the inundated portions, known as swamps, there is foliage in wild profusion. In the swamps, there are thousands of giant cypress trees. In the larger and more interior swamps, the primitive wildness is very impressive. Notwithstanding the fact that four hundred years have elapsed since the first settlements in Florida, there are today portions of Lee county that are practically unexplored. The Seminole Indians inhabit portions of the country that perhaps have never been visited by the whites.

Another great attraction of Southern

(Continued in middle column, next page.)

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The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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of the movement. Improvements now being made at Estero are not so much for those who now reside here, as for the many who will come in the future. To the population of Estero there will continually be added new elements of enthusiasm and endeavor.

From a more external point of view, the term Koreshan Unity covers the business organization, the commercial corporation, duly incorporated under the laws of the state of New Jersey. It therefore has the right to conduct numerous lines of legitimate enterprises in the territory of the United States. The Koreshan Unity is not a mere local concern. Its corporation, its properties, and the propaganda work of the system, widen its field of activity. We may consider Estero, therefore, as a center of present and future endeavor, with other resources than those seen in the village itself. Embraced in the corporation are properties in several states, the value of all of which will ultimately contribute to the development and improvement of the work here.

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Twentieth Century Weekly Magazine of Universology

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ESTERO, FLA., JULY 5, 1904.

NUMBER 4.



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